WESTERN RECORDER.

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Communications.

For the Western Recorder.

JEREMIAH IX. 1.—"O, that my head were waters, and mine eyes a fountain of tears!"

MR. HASTINGS—As you are an editor, you are conversant with papers, men and things; and doubtless, you are sensible that much, very much, has been, and still is, said against strong feeling on the subject of religion—especially *animal* feeling. Great exertion has been made, and is yet making, to suppress animal feeling, in religious exercises. Thus it has become fashionable to make religion a mere intellectual thing, as destitute of charity, as an iceberg is of warmth. But you will see, at once, that these modern religionists think very differently on this subject, from what the prophet did. And, for myself, the more I look at this subject, the more I am astonished.

At first view, it is evident that the Maker of mankind intended that the affections of soul and body should maintain a perfect correspondence, and a perpetual unison; and follow the same direction. This has been the case in all the ages of time, that have rolled away; and it is still the case. These affections of the body are inlets and outlets to the soul; and thus it will be, till the union between soul and body is dissolved, unless the Proprietor of man shall make him over again, and make him a different species of being from what he ever has been. This being the fact, all attempts to separate the affections of soul and body, save by death, are useless. They never have succeeded, and they never will succeed. Every person knows, from his own experience, that it is impossible to excite strong feeling in the soul, and leave the body unmoved. But why this deadly warfare with the affections of the body, which, in themselves, are neither holy nor sinful? Are these the grand enemies to holiness, happiness, and salvation? No sir; this is not the difficulty. Let the understanding be informed, and the heart rectified, and the affections of the *animal* will never rise too high, though they should issue in *sighs* and *groans*, and in "*strong crying* and *tears*." Sir, I fear that they who are so much at war with animal feeling, have more stoicism about them than many think of; and are, in heart, averse to all deep-toned feeling of any kind on the subject of religion. And I will tell you why I think so. Those very men, who contend so sharply against animal feeling in all the concerns of religion, manifest strong animal feeling on other subjects; and they are very willing their neighbours should do the same. Tear an idol from their hearts, and they can sigh, and sob, as well as others. And why not do the same when sinners are urging their way to hell? Is it Christ-like to weep at the death of a friend or relative? And is it not as much like Christ to weep for dying sinners—for sinners dead in sin, dead by law, and doomed to hell? Is it not absurd to feel much on trivial subjects, and little on subjects as vast as infinity, and as interesting as eternity?

But sir, I do think we are in no danger of feeling too deeply the weight of everlasting things; and for the following reasons, which must commend themselves to every man's conscience. All sinful and all holy exercises, consist in feeling. Holiness consists in loving God, with all the heart, and in loving our neighbours as ourselves. Sin consists in hatred, which is the opposite of love; and every body knows that love and hatred are made up of feeling.

All happiness, and all misery, consist in feeling. Let the mind of any being be as capacious as infinity, if he be destitute of feeling, he is neither happy nor miserable; he is not the subject of pleasure, or of pain. And every person knows that all his pleasures and his pains, whether mental or corporeal, consist in feeling.

The difference between heaven and hell consists in feeling, and the exhibition of feeling. Far as mere intellect is concerned, the inhabitants of both worlds see alike. The light of the judgment, and of eternity, will correct every mistake in theory. The inhabitants of both worlds look at the same objects; but they feel very differently toward them; and those different feelings, and the expression of them, make, and will for ever make, the wide difference between saints and sinners, angels and devils, heaven and hell. And did any person, in this world, or the next, ever feel the weight of eternal things too deeply? If not, let the cold-hearted professor be from this time silent; for God will soon confound and silence his gainsaying speculations.

OBSERVER.

P. S.—Sir, I would just add, that as far as religion prevails, and revivals extend, feeling will increase. It has been so in all the revivals of which I have read, either in or out of the bible. I have never heard of a revival where there was not strong feeling; and the more rapid or extensive the revival, the deeper has been the feeling. Yours, &c. O.

For the Western Recorder.

MR. EDITOR—Looking over the list of donations towards the outfit of Mr. Goff's family, as missionaries to Liberia, published in the last Recorder, I was really delighted to perceive that *little children* are beginning to open their hearts in favour of the cause of our blessed Saviour. I allude to an acknowledgment of the receipt of *fourteen cents*, from "a few children" in Copenhagen. What a lesson do we have in this! Although the amount is a mere trifle; nevertheless, to the donors it was a respectable sum; and if all who feel an interest in the building up of Christ's kingdom, would only do as much in proportion to their means and abilities as those "few children" have done, the truly pious would not have so many seasons of grief and sorrowing, at the lack of duty on the part of their fellow-Christians, as they now do. C.

Utica, Oct. 3, 1827.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER X.

DEAR SIR—What I have to say further of the consequences of universalism, will be comprised in this general remark:—It annihilates the moral government of God; denies that men are now in a state of probation; is deeply licentious in its tendency, and fatal to all who embrace it.

The moral government of God is a government of law and motive; administered over men through the instrumentality of rewards and punishments, to be awarded to them according to their respective characters. Take away now the doctrine of a future state of retribution, and what, I ask, becomes of the moral government of God? It is deprived of all its power to influence the hdart and life, because deprived of all the motives by which it secures obedience and deters from crime. Its laws cease to be laws, and become mere counsel or advice, with no sanctions to enforce their claims, and no means to act on men as voluntary and accountable agents. Let not the stale sophism be repeated here again, that men are rewarded and punished in this life according to their deserts. It is worse than foolish for universalism to assert this, in the face of plain facts and the declaration of scripture. If any thing can prove moral insanity, it is a belief that God now dispenses rewards and punishments to men according to their respective characters. Nothing can be plainer than that neither "love nor hatred can be known" by the condition of men in this world. God makes no such distinction in his treatment of the righteous and the wicked in this life, as in any measure corresponds with their characters, or proves him to be a righteous moral governor. Deny, then, that there is a future state, in which the righteous are to be rewarded and the wicked punished, and you sweep away every vestige of a righteous moral government over the children of men; you divest Jehovah of his character as a rewarder, and make him an indifferent spectator of what takes place among his subjects. The whole world becomes a vast scene of disorder and confusion, "where mankind may live as they list, and fare as they can; having nothing to dread, and nothing to hope for hereafter, an account of any thing they do, or neglect to do in this life." For what remains, I ask, to engage obedience or deter from transgression, when the *sanctions* of the divine government are gone? Do you say gratitude and love—the pleasure of doing right and the remorse of doing wrong? Try the experiment in regard to human governments. Let it be proclaimed throughout the community and among all classes of rogues and villains, that there are no courts of justice, no prisons, no places or instruments of punishment—what, suppose you, would be the effect? Would the pleasure of doing right engage obedience to the laws or secure the peace and good order of society? Would the inconveniences of remorse prevent swindling and theft, robbery and murder, and convert all the outcasts of society into honest and good men? Why then talk of gratitude and love; of the present pleasures of virtue, and sufferings of vice, as sufficient to secure obedience under the divine government? If a system of human legislation, without rewards and punishments, would be altogether inefficacious and nugatory, why would not the same be true of the divine government, if it have no sanctions? If to proclaim impunity to all villains under human governments would multiply crime and guilt, why would not the same be the effect of publishing impunity to the wicked under the government of God?

Whatever view I take of the subject, to me it seems too plain to admit of denial, that universalism annihilates the divine moral government, and takes from God that character, in the belief of which we can alone approach him respectably—that of his being a "rewarder of those who diligently seek him." It of course denies the present to be a state of probation. Such a state implies that men are now on trial for eternity; that they are acting under the government of God, with reference to a future retribution, and that there is an inseparable connexion between their conduct in this life and their condition in the life to come. But universalism rejects a future retribution; and by asserting the salvation of all men, whatever be their conduct in this life, destroys all connexion between their present character and future condition. It promises eternal life *unconditionally* to all the children of men. Whether they are penitent or impenitent; whether they embrace the gospel or reject it as a fable; believe there is a God or turn atheists; live virtuously or wallow in vice; leave the world by a natural death or die by the hand of justice—all shall go directly to heaven when they die, and be there happy for ever. And must not such a doctrine tend to licentiousness? What but this can be the tendency of a doctrine which sets aside the moral government of God, and denies the probationary state of man—which confounds all distinction between virtue and vice, sin and holiness, and secures eternal life to all, without any reference to their own character and conduct—which teaches men that it is *impossible* for them to do any thing to prevent their salvation; that thieves, liars, drunkards, murderers, fornicators and adulterers, are all fair candidates for heaven; and that these, with Cain, Herod, Judas, Pilate, and all the rest of the impenitent world, shall sit down together with Abraham, Isaac, Jacob, and all the faithful servants of God, in the kingdom of glory, and no one fail of salvation.

Universalists may deny, as much as they please, the licentious tendency of their doctrine; but so long as conscience and common sense have any influence over the opinions of men, they will continue to believe, as they always have done, that sentiments like the above take off every restraint from vice, and strike at the dearest interests of religion and human happiness. Say not that there are some among those who embrace this doctrine, who are virtuous and exemplary in their conduct. This may be true. But if they are virtuous and moral, they are so on other principles than those of universalism. There have been virtuous and amiable infidels and atheists; but who infers from this, that infidelity and atheism do not tend to licentiousness? Look at the nature of the case; look at facts. Men are not blocks—are not machines. They are moral agents; and are influenced to virtue and holiness by moral motives. Now if any thing is plain, it is that universalism destroys the great system of motives revealed in the bible, to influence to a virtuous, holy life. It removes them from under the inspection and government of a rewarding and discriminating God, and makes it a matter of perfect indifference, as to the final result, how they demean themselves in the present life. To be sure, if they plunge into the grosser vices, drunkenness, debauchery, and sensuality, they may suffer some inconveniences from their conduct. They may waste their property, injure their health, and shorten their days. But all this loss is infinitely more than made up to them, by an *earlier* removal to the joys of heaven.

What is the effect of this doctrine in places where it is preached at the present day? Does it produce conviction of sin? Does it excite the inquiry, so often made under the preaching of the Apostles, what must we do to be saved? Does it bring men to repentance and a holy life? Does it make praying parents and pious children, lively Christians, and holy churches—serious congregations, and humble, faithful, devoted ministers?—Who are they that usually compose the audience of a universalist preacher? Are they the most sober and intelligent part of the community—persons who, according to the bible, give the best evidence of piety—who keep the Sabbath, pray in their families, and endeavour to maintain an humble and pious walk with God? Are they not rather those whom the bible denominates the wicked—prayerless, impenitent, irreligious persons; those who deride the influence of the Spirit, make a mock of experimental religion, and habitually neglect all the duties of practical piety?

I would fain forbear to say these things. But believing as I do, in my heart, that universalism is the most pernicious heresy that ever was invented, undermining the happiness of society in this world, and leading sinners blindfold down to perdition, I cannot suppress what are palpably and visibly its consequences. In places where this doctrine is new, and where its corrupting teudency is counteracted by the prevalence of sentiments and habits formed under the influence of an evangelical ministry, its pernicious effects may not at once appear. But what would be the effect, if this doctrine were to become the general belief, and be preached from all our pulpits? What would be the effect, if all the ministers in our land should make it the great object of their preaching, to persuade their hearers that there is no punishment for the wicked after death; that all, even the most base and profligate, are regarded by God as his own children, and are going, as soon as they die, to be perfectly happy in heaven? What if every preacher should from Sabbath to Sabbath address the impenitent, the prayerless, and the vicious part of his audience, in something like the following language:—"O, all ye, my dear hearers, who are going with me to the same heavenly kingdom, hear these glad tidings of great joy which God has sent me to preach to you. He is a God who loves all his creatures, and has proclaimed his purpose to make you and all mankind perfectly and for ever happy. No matter how wicked and abandoned they are, they are, nevertheless, his beloved children and heirs of eternal life. Are any of you afraid of future punishment? There is no such thing. All the punishment you shall ever endure is in the present life.—Are any of you afraid of hell? There is no such place. All the hell there is, is in present remorse of conscience. Let your hearts therefore be at rest. All of you, whatever be your present character, however you may live and however die, all of you may rest assured of God's love and of everlasting happiness in heaven."

Can you doubt what would be the effect of such preaching as this? Were it to become general throughout the community, would it not banish all religion from the land; take off all restraint from the corrupt passions of man, and be followed by a most deplorable dissoluteness of morals and manners? And yet such, *essentially*, is the preaching that is every Sabbath heard from the pulpits of Universalists. Is it too much then, to say, that their's is a doctrine most deeply licentious in its tendency, and fatal to all who embrace it? Has it not every mark of being a damnable doctrine—giving false views of God, his law, his providence, his gospel; of the character, state and prospects of man; thereby stupifying the conscience, hardening the heart, and shielding the soul against all those influences of truth and motive, by which God is wont to sanctify and prepare men for heaven? Beware then, my friend, of this doctrine; and avoid it as you would avoid the way to death.

(*To be concluded next week.*)

From the Charleston Observer.

BAD SERVANTS.

MR. EDITOR—It is common to hear complaints of the idleness, ingratitude, and dishonesty of servants, generally; but I wish to call the attention of the religious community to one particular class, whose conduct is so inexpressibly vile, and whose impudence is so utterly intolerable, as to render it matter of astonishment that they continue to receive from pious and respectable persons, any sort of countenance. These wretches who are guilty of every enormity, are so numerous, that most families of my acquaintance, have from two to five or six, in constant attendance. Indeed, by an unaccountable perversity in public sentiment, it is generally considered respectable, and even necessary, to have three or four of these desperadoes and cut-throats in every domestic establishment. While it is universally admitted, that such servants are the direct scourge of human life, more destructive than "plague, pestilence and famine;" yet most persons excuse themselves for retaining such pests in their houses, by pleading that they are necessary evils, and that their villanies must be endured for the sake of their services.

Though for myself, Mr. Editor, I would as soon receive a common prostitute, or a highway robber, into my family, as these miscreants; yet having employed several of them for years, in the early part of my life, and having narrowly observed their movements, in those houses of my acquaintances where they are still harboured, I deem my knowledge of their characters sufficient to give a brief sketch of their abominations. In morals, they are utterly shameless and abandoned. They keep the vilest company. In every loathsome den of pollution—in every consultation of thieves and murderers—they are sure to be found. How strange is it to find these bosom friends of the midnight assassin employed in the best families—patronised by the virtuous and the good.

Besides, they are the most wasteful, extravagant varlets in existence. Let them once get foothold in a house, and establish themselves in the good graces of master or mistress, and no wealth can resist their depredations. Thousands of families have they reduced from comfort and affluence, to beggary and starvation.

In exciting and exacerbating family quarrels, their equals can no where be found. They can change the peaceful fireside into a scene of angry contention, of vulgar abuse and vindictive rage. In numberless instances they have so fatally roused the passions of parents and children, husbands and wives, brothers and sisters, as to set them to fighting like dogs, amid tears and blood, and curses and imprecations. Many a wife has been driven into the street by the infuriate rage of a husband, and many a husband has fled from his home, as from a tempest, in consequence of the influence of these detestable villains.

They have the impudence of the devil himself. They think nothing of playing tricks with their master, and making him appear so foolish, as to become the laughing stock of his guests. Nay, they will watch their opportunity, and knock him down, and tumble him under the table. And when they can produce such a scene of uproar and confusion, they are full of exultation, and take the most incredible liberties. They have been seen tripping up the heels of a judge—pulling off the parson's wig, and throwing it in his face, and performing several other similar exploits. And yet, strange to tell, they are still tolerated in those very families where they have produced such disgraceful, sickening scenes.

Another prominent trait in the character of these miscreants, is cruel and malignant treachery. Their constant practice is to engage in the most shameful and atrocious crimes, and then contrive matters so that all the disgrace and all the punishment fall upon their masters. Nothing delights them more, than by the most monstrous lies, to lead their masters into some inextricable labyrinth of infamy and sin, and then shamelessly betray them, and heap all possible reproach and insult upon them.

The last characteristic of these servants which I shall mention, is, that they are every one convicted murderers. Yes, on each of them rests the guilt of ten thousand barbarous murders. They have been known to poison whole families. The churchyards are filled with the bodies of their slaughtered victims. Physicians are daily employed in hopeless efforts to cure the immedicable wounds inflicted by these ruthless assassins. From many a despairing deathbed, the cry is heard denouncing vengeance upon these destroyers; and from many a gibbet are they execrated by the wretched victims of crime, as the authors of their guilt and ruin.

Now, Mr. Editor, is it not incredible, that in a civilised, christian community, such monsters as I have described, should be permitted to roam at large—should be encouraged in the best company, and freely entertained and employed in almost every family. Yet such is the fact. You can hardly visit a friend, without being invited to shake hands with one of these incarnate fiends; nor can you sit down at an entertainment without finding yourself in company with half a dozen of them. The usual arguments, employed to vindicate this toleration, are entirely fallacious. It is said, these miscreants are harmless when kept under proper restraints; that they injure none but the heedless and unguarded; and that under strict regulations they may be useful. Even allowing these statements to be correct, how absurd is the conclusion which is designed to be drawn from them. What! shall we admit a midnight robber, because it is possible to guard against his depredations? Shall we suffer the deadly viper to inhabit our dwellings, because by great care we may avoid his bite? Shall we permit poisonous fruits to be daily placed upon our table, because we are not compelled to kill ourselves by eating them?

But these are not the leading causes of the almost universal employment and encouragement of these detestable servants. The true reasons of this strange procedure, unless I greatly err, are the following:—

These wretches are at times the most amusing, diverting fellows in the world.—They can drive away cares and perplexities, and keep the festive board in a constant roar of laughter.

They are also the most accomplished flatterers that can be imagined. They tell their masters the most abominable lies, and have the art to make them believe them. They can persuade the bankrupt that he is yet rich; the coward, that he is brave; and the victim of disgrace and misfortune, that he is happy.

They pretend also to be wonderfully skilful physicians, and boast of a sovereign remedy for lowness of spirits, and all other nervous disorders: And as they have the art of affording temporary relief from pain to the sick, and a brief exhilaration to the depressed, their deceitful aid is sought for with irrepressible ardour. And though it has been often demonstrated that their treatment aggravates every disease; that ultimately they kill more patients than the deadliest malady; and that often-times they produce the very disorders which they affect to cure; yet the delusion still continues its frightful ravages.

In this way, we can account for the favour and patronage these vile wretches receive from the giddy multitude. But how to explain the fact, that they still enjoy the countenance of men of benevolence and piety, I am utterly at a loss.

Even allowing that no danger could be apprehended from the entertainment and employment of these imps of darkness, in virtuous and respectable families, still the knowledge of their devastations elsewhere, and of their ruinous influence upon human society, should procure their instant expulsion, with utter abhorrence and detestation. I trust the time is not far distant, when the sight of these will inspire emotions of disgust and horror; and when it will be regarded as the most shocking outrage upon the feelings of visitants, to summon for their refreshment and comfort, any of these desperate banditti. It is indeed high time that the soul-destroying traffic in this class of servants, were utterly abolished among all Christians. And it is hoped that our northern brethren, who manifest so anxious a concern in reference to another species of domestic servitude, will set us an edifying example, by a complete and universal forbearance from *breeding, training, buying, selling, or employing, those slaves of the Devil, usually called ARDENT SPIRITS.*

A WATER-DRINKER.

BY WHOM ARE TRACTS TO BE DISTRIBUTED?

The only proper answer to this question is—*By every friend to evangelical religion in the country.* Every individual has opportunities to distribute tracts peculiar to himself; and there is no individual who is not fully qualified to engage in this service.—The layman as well as the clergyman; the lady equally with the gentleman; and the youth equally with the person of mature years. And all the friends of Christ must engage in the work, or tracts will never be distributed as extensively as they ought.—The American Tract Society cannot send agents to distribute tracts. Agents enough could not be obtained, and it would cost far more than the whole income of the society to support them. Every friend of Christ must engage personally and gratuitously in the work, not for the sake of the society, but in fulfilment of his obligations to his blessed Master, and to the souls of men.—God, in his providence, has caused the tract

system to be introduced, and tracts to be issued and placed, where, with proper efforts, they can be obtained by every christian in the land. It is a "talent" committed to the followers of Christ in this age of the church; and, one day, every individual will be called to account for the use he himself has made of it.

Reader! How many tracts have you personally distributed?—Have you provided yourself with them, to be used as Providence places before you the favorable opportunities of presenting them to your fellow men? If not, look at the evidences of God's special blessing on these publications, and then enquire of him what agency you ought yourself to take in their distribution. *Tract Magazine.*

Religious Intelligence.

GERMANY.

Silesia.—We are able to communicate to our readers, farther particulars respecting the remarkable state of religious opinions among the Roman Catholics of Silesia. The petition of the Roman Catholic clergy to their bishop, for a reform in the church, has created a great sensation through the whole of Germany; and we are enabled to state with certainty, that the great majority of the priests in Silesia, join hand and heart in the prayer of the petition. The bishop laid the petition before his council for their advice, on the 25th of last November, and it was then determined that they should take no notice of it, hoping thus to prevent further discussion. However, it soon appeared in print, and many thousand copies were circulated and read with general approbation. The bishop could no longer affect ignorance, or remain inactive; the council was again summoned, and at the commencement of this year, an authorised document appeared, censuring the haste and indiscriminate zeal of the petitioners, and exhorting them to wait with patience for those alterations which the church in her wisdom should prescribe. The clergy who had signed the petition, were at the same time ordered to withdraw their names, under pain of forfeiting their preferments. Only one obeyed, and he did it with the following declaration—"That his opinion was not changed; that he still approved of the petition; but that in obedience to the commands of his superiors, he retracted his subscription." The others remained firm, and addressed a remonstrance to the bishop, which was also printed and eagerly read. They have declared their intention of preparing another, which is to enter more at length into the subject, citing authorities in favour of their proceedings, from the canon law, the works of the fathers, and approved theologians. The parishioners of these clergymen have shown their hearty concurrence in their views, by refusing to admit into the churches, priests of other principles, more devoted to the absolute commands of their bishops; and the inhabitants of the province at large, have subscribed money for their protection and support. The bishop of Breslau applied to the court of Berlin, and privy consellor Schmedding, a Roman Catholic, who directs the affairs of the Romish church in Prussia, was sent to Silesia to inquire into the matter on the spot. This, however, instead of setting the business at rest, only made the inhabitants of the villages in question more firm in their demands for reform; and they petitioned the king, praying him to sanction the changes proposed, which included the abolition of the celibacy of the clergy, unrestrained permission to read the bible, the use of German hymns in divine worship, and the performance of all religious services in the language of the country. To this the king replied, "that as they did not belong to the protestant church, but were Roman Catholics, he could not do this; the best they could do would be to apply to the pope, and ask for his dispensation. Should this be refused them, they might give him notice of it; and should they be then inclined, with their religious views, to join the protestant church, he would support them in their design."

A petition was accordingly forwarded to Rome, and the pope's answer is anxiously expected. Thus the matter rests at present, and the people are resolved not to yield to the ignorance and intolerance of either priest, bishop, or pope, but use their own reason, and stand fast in the liberty wherewith Christ has made them free.

Our readers may depend upon the accuracy of the above statement, as the particulars have been extracted from German theological papers, and private letters from intelligent & influential German protestant clergymen. We shall give the earliest notice of any further proceedings.—*Ch. Reg.*

LETTER FROM A CHRISTIAN ESQUIMAUX.

The following letter was written in Esquimaux, and has been literally translated. It is signed "Amos ovanga Ajortulik"—"I am Amos the most unworthy:"—

To the dear congregation of the United Brethren in London do I presume to write, to tell them of my course on earth, and what I am doing now. This I will tell them just as it is.

From my childhood I have been in this congregation; but for almost a great many years, whether I should love Jesus as my Saviour, or not, darkness would not let me have any thoughts. The desire of my eyes was to the things of this world. In this state I was, when my dear Saviour looked down in mercy, and drew me out of my perishing condition to himself. He showed me the danger in which my heart was: then I perceived in what distress, in what darkness, in what uncleanness, I had my dwelling. Then, when I had no power, and found that I was not able to help myself, I fell into very grievous trouble. The pleasure of the things of this world, as it were, vanished away; and when I fully saw the danger into which they led me, I began to be greatly perplexed and sorrowful. I cried to the Saviour of mankind thus—"My Jesus! have mercy upon me! Do away all my great sins, for I cannot do it; blot them out, though they are innumerable, with thy precious blood. This I know; therefore deliver me from my great distress?" When, without ceasing, I thus cried unto him, and pleaded his mercy, he revealed it unto me.

For all this I thank Jesus. The teachers whom he sent unto us, they are his servants, and they enlighten us by the light of his gospel. By his mercy I was likewise laid hold of; and he made it manifest in me, that he did not despise the poorest; yea, he revealed this to me, in that he drew me forth out of my wretched state, and brought me to his church, and even made me a servant in it, of which, indeed, I am very unworthy. (He is a chapel servant.)

Now, as Jesus our Saviour has made his becoming man, his sufferings, his death, his burial, and his resurrection, meritorious for all men, I offer to him much thanksgiving. For wretched sinners he became man, and walked about among men on this earth as a poor man; yes, even for my sake; for this I thank him.

I have had ten children. Six are alive, and four are gone home to Jesus. The last who went to him was Cleophas, who had been eighteen weeks with us. It was a great comfort to us to see him smile while he was dying. For this we praise God likewise, all of us! Amen! We salute you all that are in London.

FROM OHIO.

A correspondent of the American Home Missionary Society, in the south-eastern part of Ohio, under date of August 15, says:—

The enemies of evangelical religion in this county are rousing themselves to a most determined opposition. They are combining and uniting their energies. This is true of the west generally. I could detail to you a catalogue of facts which would make the heart of every friend of sinners ache. The Unitarian Associations of the east are pouring in their poison upon us. I see in the weekly papers, their periodicals and tracts and books offered for distribution. We need tracts, and books, and above all, the preaching of the gospel, to counteract this influence.

Considering the state of things in this county, our board have thought it most advisable to make a most earnest request that you would send us another missionary. We think there is a strong probability that Mr. —— will be supported by the people in B. and W. The last of these places is very important.

Our society raised about $350 last year. We cannot tell how much we can pay towards the support of another missionary—perhaps $200—perhaps less; but as much as we can do, we will do. Our county is 80 miles long, by about 55 broad; and there is but one settled minister in it besides myself, of any denomination. It is true we have one methodist, and one baptist preacher, a part of the time, who are zealous men.

Your missionary here last year was very useful. Could you travel over this county, you would see Sabbath schools and bible classes flourishing where but lately these institutions were unknown. Christians are engaged in doing good, and they are encouraged in the hope that much good will be done by your assistance. Last year you sent us one missionary, and gave him only $100. This year we ask two; when the probable expense to you will not be more than $200. Will you refuse us? Can you refuse us? We know you will not—cannot, if you can find any one to send. O, that some devoted Brainerds and Elliots and Martyns could be found in the schools of the prophets, who would look beyond the favoured portions of the north and east, and cast a weeping eye over the wide spread desolations of the south and west. Last year we asked for one man, with no probability that he could be settled. But the consequence was an earnest entreaty to settle, which would have been gladly acquiesced in had it not been for a previous engagement in a neighbouring county. We now ask two; and who knows what the Lord will do?

OLD COLONY CONFERENCE.

The churches composing the Old Colony Association held a conference, by pastors and delegates, in Wareham, Mass. September 11, 1827.

In the forenoon, reports were made of the state of religion in the churches and conferences represented, and arranged by a committee. In the afternoon these reports were read, a sermon was preached and the sacrament of the Lord's Supper administered. Some of the churches have recently been visited with revivals; especially the third church in Plymouth; the centre church in Rochester; the church in New-Bedford, and the church in Fairhaven.

In the other churches, although no peculiar effusion of the Divine Spirit has been recently experienced, yet the means of grace are faithfully applied, on the Sabbath, in weekly lectures, in bible classes and in Sabbath schools; and on the whole an attention to the means of grace, and a spirit of prayer in the churches, seem to be increasing.

The services of the day were deeply interesting. A spirit of harmony, faith, and strong desire for effusions of the Holy Spirit, seemed to pervade all the Christians present, especially as they united in celebrating the dying love of our ascended Lord and Master.

Conferences similar to this have been of late peculiarly blessed, as the means of obtaining the blessing of the Holy Spirit. They are eminently adapted to diffuse a more general knowledge of the state of the churches, to increase brotherly love, and to provoke many to love, and good works.

That such may be the result of this, we ardently pray. That it will be such, we beleive. The time to favour Zion has come, when her children take pleasure in her dust, and favour the stones thereof. And the churches earliest planted by our pilgrim fathers, God is now beginning to bless as of old. For a short moment hath he hid his face; but with everlasting love and truth will he gather them. Let every child of God then be strong and of good courage, for the Lord their God is with them to sustain and to bless.—*Rec. & Tel.*

THE GRAND EXPEDIENT.

The report on the state of religion within the bounds of the General Convention of Vermont, bears the following testimony to Sabbath school and bible class influences, manifested in the revivals of religion with which they have been favoured:—

"In several associations, Sabbath schools are established in all the towns, and bible classes to a considerable extent. In some of these schools are found not only the tender beauty of the little child, and the ripened loveliness of youth, but the hoary parent is seen accompanying his children, accounting it as an honour to sit with them at the feet of Jesus in his Sabbath school. Of the utility of these institutions can any one doubt, when from statements made relative to several towns in which have been revivals, far the greater part of the younger class of converts were such as had received instruction in Sabbath schools? If upon further inquiry this should be found *universally* the case, it would be nothing unaccountable or surprising. For since the vast dereliction of family instruction by which the moral and religious character of New-England has long been sinking, this seems the only expedient as yet discovered, by which the moral power of the gospel can be brought to bear upon the minds of the rising generation. Let every Christian, then, cherish this institution in his heart's core. Let him enniven it with his smiles, and water it with his tears. And let him not think of diminishing his care, until the necessity shall be superseded by a restoration of that domestic religion, that fireside instruction, which was the glory of our fathers—which laid the foundation to our churches, and gave their noble character to our civil institutions."

Cause of Truth in Switzerland.—A letter from a gentleman in Switzerland, to his friend in this city, says—"The kingdom of God makes remarkable progress in the canton of Vaud. The strange measures of the government have only given life to the church of God, and kept awake the Lord's watchmen. The work is, above all, perceptible in the young clergy. We count now those who are *not* evangelical; we begin no longer to number those who are faithful. It is a very different course of things which the Lord has directed at Geneva, where the national clergy are left to God, and the people are first roused."—*N. Y. Observer.*

Sabbath Schools in Buenos-Ayres.—There is one Sabbath school in Buenos-Ayres, under the superintendence of our countryman, Rev. Mr. Torry. As yet, it is principally confined to the children of English residents. In three months, ending on the first of June last, the number of scholars had nearly or quite doubled. A class of Spanish boys has just been formed, six in number—the first who have ever attended.—There is some hope that a Sabbath school will be established in the course of the present autumn, for Spanish children exclusively.—*ib.*

A second Whitefield.—There is a Mr. Pope, now preaching in Dublin, and various other parts of Ireland, with wonderful success. He is a young man, and has received ordination, but refuses to accept a call or living. It is said that he has not been excelled in powers of oratory even by Whitefield, when alive. He commands immense congregations, so large indeed that no house can contain half of them, and he has commenced preaching in the open air. He is supported by the nobility, and the high and low crowd in multitudes to hear him.

High Charge against a religious Newspaper. "A Layman," a writer in the Columbian Sentinel, against the divine appointment of the Sabbath, calls upon his opponent to look into the "Christian Register, of June 16th, where he will see the New Testament cut up in grand style—not merely the English version, but also the received Greek text, both of which are shown to be totally undeserving of confidence; and all this by a biblical critic of high standing."—*Zion's Herald.*

[The Christian Register is published at Boston, and "devoted to unitarian christianity."]

An honest Confession.—The last Gospel Advocate, a universalist paper, has a long article on the subject of a proposed plan of government for the Universalists of the state of New-York. Among the evils which the editors complain of as existing at present, are—"the admission of unworthy members into their societies"—"suffering them to remain in full fellowship, after it is *known* that their moral characters are bad," and "granting letters of fellowship to ministers, without due regard to their *moral* and intellectual qualifications."—*Chr. Register.*

Temperance at the South.—At a regular meeting of the 1st presbyterian church at Savannah, held on the 4th of July, the following resolution was passed:—

"*Resolved*, That the members of this church will not use ardent spirits themselves, nor invite other persons to do so, except for medical purposes."

This is as it should be; and it augurs well for this infant church.—*Charleston Obs.*

New Form for a Tract Society.—A correspondent of the Richmond Visitor & Telegraph, proposes the following method of circulating tracts, where there is any difficulty in forming a society, by reason of the sparseness of the population, or any other cause:—

"Instead of endeavouring to form a Tract Society, with a formal appointment of officers, which among us is a very difficult thing, let one person assume the responsibility and labour of collecting subscribers for a certain number of pages, at a stated price, to be delivered to each as soon as they can be received from the depository. Thus one person, with a little persevering effort, may promote the cause from year to year as efficiently as a society. The thing has been tried and found successful, and may be applied in the most thinly populated parts of our country, as all are eager to purchase them if it can be done without the formality of a regular society."

Vermont Sabbath School Union.—The second annual meeting of the Vermont Sabbath School Union was held at Montpelier, on Wednesday, Sept. 12, 1827.

The Vermont Chronicle states, that the number of auxiliaries to the Union has risen, during the year, from 22 to 70, and there has been a correspondent increase of the number of schools, teachers, and scholars.

"The Shepherd of Salisbury Plain."—The London Tract Magazine for August, affirms, that "the substance of the narrative in this tract is a correct account of David Saunders, of West-Lavington, who died about the period of its publication." The conversation represented as passing between The Shepherd and Mr. Johnson, did actually take place as recorded; with only this difference, that "Mr. Johnson" was an assumed name for Dr. Stonehouse, a neighbouring clergyman, who afterwards befriended the Shepherd on many occasions.—*N. Y. Obs.*

American Tract Society.—Abstracts of the General Agent's report, presented to the executive committee of the American Tract Society, September 18th, 1827:—

The total receipts of the society since May 1st, have been,	$13,254 61
Total expenses paid during the same period,	13,267 44
Leaving the Treasurer in advance,	12 83
Due within 4 1-2 months for paper, most of which has been used,	9,372 24

Whole number of *Tracts* printed since May 1st, as by the printer's bills, (exclusive of bound volumes), 1,111,000.

Whole number of Christian Almanacks, 36,500.

The General Depository is by no means adequately supplied with tracts, and the calls for *gratuitous distributions*, as appears from the minutes of the distributing committee, are constantly becoming more extensive and urgent.

These facts show, that the capital which the society employs is exceedingly small, compared with the wide field it is called to occupy; and that its need of liberal donations is great—probably much greater than the christian public are aware of. This latter fact may perhaps be accounted for in part, as follows:—

1. The society has the responsibilities of a national society to sustain, although yet in its infancy, having had very little time to gather strength.

2. The donations to the society's house are, perhaps, by some, not distinguished from the funds contributed for publishing and circulating tracts.

3. The prices of the society's tracts are lower, compared with the actual cost, than is generally estimated.

4. The amount of funds requisite for supplying the general depository with tracts, and the amount of tracts which the society is called upon *gratuitously* to distribute, are each much larger than is usually supposed.—*Am. Tr. Mag.*

Importance of the Needle.—The funds raised from the sale of ladies' work in London at the anniversaries in April & May, amounted to nearly $4000. The avails were all appropriated to benevolent objects—principally to the education of children among the heathen in foreign lands and in Ireland.

Rev. Absalom Peters, secretary of the American Home Missionary Society, has been unanimously invited, both by the church and congregation, to become colleague pastor with the Rev. Dr. Payson, of Portland, Maine.

Rev. Dr. M'Auley, of the city of New-York, has been invited to the presidency of Transylvania University, Kentucky, as the *successor of Dr. Holley.*

Revivals.

From the Rochester Observer.

ON REVIVALS OF RELIGION.

In a former communication, I noticed two of the means calculated to promote revivals of religion. These were, fervent prayer, and clear and faithful preaching. To these I add,

III. *Family visiting.*

It is a truth which has passed into a maxim among those who have been most engaged in revivals, that the closer we come to the conscience of the sinner, the greater is the prospect of doing him good. And in no way is this done so effectually and so readily, as at the domestic fire-side, in a friendly christian visit. Preaching has its place, and an important one too, but it has ever been the fact, that those ministers have been most successful who have been most arduous in family visiting. Those truths which can only be treated of in general terms from the desk, can at the fireside be spoken of in plain familiar style, and be brought to bear directly on the heart. When addressed from the pulpit, sinners are very prone to load other men's shoulders with the burden; but when addressed in the family circle, they must feel, "Thou art the man." And till they feel this, there is but little hope of their salvation.

This is a means of doing good which falls equally within the province of the ministers of Jesus and the private Christian. And often the latter may be as useful and do as much good in this manner as the former. If then, Christians would see revivals promoted, let them be faithfully diligent in the discharge of this duty. It is a sphere in which even the feeblest saint may be useful. It requires not the brightest talents or the most finished education. How many souls are now in heaven, saved by means of a word in season, dropped by some humble Christian, whose name is unknown in the literary world! Every rational being in the universe has some influence, and this the humble disciple of our Lord may, and ought to use for the salvation of souls. If he does not, he is justly chargable with misimproving, or rather burying his talent in the earth.

These three methods have ever been found eminently successful in promoting revivals.—Others might easily be noticed, but the most prominent only were designed to be considered.

Stephentown, Rensselaer Co.—A correspondent at the east writes to a clergyman in Utica, that the revival in Stephentown has become more powerful than it ever had been in New-Lebanon; and that the work had recently extended to Hancock village, Mass. In New-Lebanon, also, there is still much sensibility on the subject of religion, and much earnest prayer for the continued outpouring of the Spirit upon the churches.

Vermont.—The general convention of congregational and presbyterian ministers in Vermont, met at Montpelier, on the 11th ult.

From the summary view of the state of their associations, it appears, that revivals in Vermont have not been so numerous within the limits of this convention, as in former years. The Holy Spirit, however, has not left himself altogether without a witness, in that he has been good, granting them fruitful seasons of refreshing, which has resulted in the addition of upwards of 400 new communicants to nine of their churches, and the hopeful conversion of many more, who have not yet made open profession of their faith.

Harrodsburgh & New-Providence—On Sabbath day, the 26th of August, we are informed, nineteen persons were added to the presbyterian church in Harrodsburgh; and a few weeks previous, twelve were added to the New-Providence church, Mercer county, Kentucky.—*W. Luminary.*

We learn that there is a blessed work of grace now progressing in the towns of Sheldon and Wales, Genesee county, N.Y.—*Chr. Sec.*

WESTERN RECORDER.

UTICA: TUESDAY, October 9, 1827.

Synod.—A meeting of the Albany Synod took place last week, in this village, pursuant to previous notice. In the absence of Mr. Prime, of Cambridge, the sermon—a most impressive one, was preached by Mr. Beman, of Troy. The narratives of religion given in the several Presbyteries, were, on the whole, of a cheering character. On the Sabbath following, the Synod united with both the churches in this place, in sitting at the table of the Lord. So large a number of communicants we had never before seen, on any occasion. The Synod is still in session.

This Evening.—The Missionary Meeting, alluded to last week, takes place this evening, at the first presbyterian church. Several addresses will be given. The two mission families will be present, and a collection will be taken in aid of the mission.

The Sabbath.—We mentioned last week, as a very important event, the establishment of a line of canal boats, which uniformly rest on the Sabbath; and we will now give our reasons. In the first place, there is a universal complaint of the increasing profanation of the Sabbath. This complaint has existed for years. Moral societies have been formed; ecclesiastical bodies have passed resolves, and recommended the adoption of measures; government have been memorialised; single churches, ministers, and private Christians, have exerted themselves—all apparently to little purpose, for the evil is still found to increase.

In the second place, stages and canal boats running on the Sabbath have been found to be among the chief instruments of increasing the evil in question; and all petitions hitherto presented to government for the purpose of preventing this running of stages and boats, have proved unavailing, if they have not been treated with absolute contempt.

In the third place, the whole line of canal is occupied with a Sabbath-breaking population. Every boat which runs on the Sabbath (as almost every one does) contains several individuals which live in all the habits of practical atheism, without public worship or prayer—without religious instruction—"without God in the world;" and these have constant intercourse with similar inhabitants on the banks of the canal, who furnish them with supplies. Added to these, there is in the canal villages, probably without a single exception, a considerable portion of the inhabitants who frequent the banks and bridges on the Sabbath, to watch for the boats, to gain information, &c. Here is a constant stream of demoralisation, which is perpetually deepening and widening its current. So true is this, that even the Legislature, who are never scrupulous about trifles, could see that there would be danger of riots on the Sabbath, if all the boats were to be stopped during that day by a law of the state.

Now, it is evident, that in this portion of the state, unless this running of boats is prevented, the Sabbath will continue to be violated. The Legislature refuse interference, and unless public opinion can be operated upon by example, the evil which threatens almost the annihilation of the Sabbath among us, will continue to increase. The establishment of lines of boats that would rest at all hazards on the Sabbath, was therefore an event most devoutly to be desired; and it remains to be seen, whether the christian and moral portions of the community are ready to second and support such efforts. If such undertakings are patronised, they will be so multiplied as to bring about the desired reform; if they are not patronised, we hesitate not to say, that the christian public, who are any way connected with canal transportation, will have to answer for it.

Watertown Medical Society.—This society, at their late meeting, followed the example of the physicians in several of the cities and towns at the east of us and elsewhere, in passing resolutions in favour of the cause of temperance.

Resolved, That the habitual use of ardent spirits is an alarming source of disease; and that we will, as we are in duty bound, use our influence to check this evil, alike fatal to morals and to health.

Resolved, That ardent spirits, either in their simple state or mixed with bitters, &c. as often times prescribed to patients in chronic affections, and in the stage of convalescence of *most diseases*, tend to confirm or produce the primary complaint; and what is worse than disease, to create an habitual desire for them, till the subjects of this ill-advised practice insensibly become slaves to *intemperance*. We will, therefore, prescribe ardent spirits with caution, and never, except when deemed *indispensably necessary.*

Resolved, That the common opinion, that spirituous drinks have a tendency to protect the system from disease, when exposed to the atmosphere of a sick room, is erroneous; but, on the contrary, they render it more susceptible of disease. We, therefore, recommend to nurses and visitors to sick rooms to abstain entirely from the use of them.

Resolved, That we deem the use of ardent spirits incompatible with the duties which a physician owes to his patients, to his professional improvement, and to his health; and we respectfully invite the support of the profession to a re-

solution, not to partake of such drinks at our visits to the sick, where a mistaken civility too frequently tenders the glass to the physician.

While we are on this subject, we would observe to a correspondent, who is dissatisfied with a certain decision of ours respecting a previous enquiry of his own—that the cause of truth will be best promoted, by the application of arguments that are perfectly fair and legitimate.—*We* have no doubt of its being the duty of every distiller, retailer or wholesaler of spirituous liquors, to enquire candidly and seriously, as in the fear of God, *how far it is right* for him to pursue his calling. Yet, on the other hand, it must be recollected that spirituous liquors are used to some extent in manufacturing other articles; and that to some extent they are useful in the hands of a physician.

Entire Abstinence.—We are gratified to see, from the papers, that the plan of entire abstinence, as a remedy against the evils of intemperance, is rapidly gaining ground in almost every part of the country. The instances of associations reported in favor of the cause, are so numerous, and so frequently occurring, that we cannot pretend to keep any thing like a register of them. A single paper now before us mentions the following instances:—

"An association for discouraging the use of ardent spirits," at Keene, New-Hampshire.

The Legislature, while in session at Concord, N. H. had set a special example of temperance.

"The Oneida Presbytery have taken measures for the suppression of intemperance."

Query—What are these measures?

"At Antrim, N. H. an association has been formed, for the promotion of temperance and general morality.

"Col. Charles Coit, of Norwich, Conn. has relinquished the sale of ardent spirits, and cleared his store of the article. [There are many similar examples.]

"At Ware, Mass. a temperance society has been formed, and the clergy has seconded their efforts from the pulpit.

"At Nantucket, there is, comparatively, little use made of ardent spirits, and the inhabitants are unusually healthy."

We add another instance:—Col. Camp, commandant of a regiment of artillery in Jefferson county, at a late review, forbade the use of ardent spirits in his regiment; but furnished his men with cider, beer and crackers, at his own expence: And we are informed, that not a single individual belonging to the regiment was seen intoxicated through the day.

A singular Enquiry.—A writer in a late number of the Philadelphian, makes, on the strength of the New-Lebanon resolution, a *still deeper* enquiry: "Is it right for a woman, in *any case*, to pray in the presence of a man?" What if we were to propose another—"Is it right for a woman to pray at all?" Surely *this* is a question of equal importance with the preceding. Let us do justice to the writer above mentioned. He supports the affirmative of the question, and cites an anecdote to illustrate the propriety of women praying *with* as well as *for* their husbands. As this *most sacred duty* is too often disregarded, the anecdote may be of use:—

"Of the many instances that might be named to aid our faith in this matter, only one will here be mentioned. Julia, was the pious wife of thoughtless Albert, a sea captain of Connecticut. He was confined to a bed by a paralytic shock, two years before his death. Her assiduous attention was so unabating, that she never stept into a neighbour's house thro' the whole term. She was much in her closet, earnestly supplicating the God of all grace on his behalf. To this were added affectionate exhortations; but to no effect: he was insensible of his case as a sinner. One day while Julia was secretly invoking the blessings of the Holy Spirit on Albert, the tho't suddenly flashed upon her, that she had long prayed *for* her husband, but had never prayed *with* him. She went to him immediately, confessed her stupidity in this neglect, and enquired whether he was willing she should pray *with* him. He readily consented; and on the commencement of this practice, he was convicted; and after a few weeks, hopefully laid down his rebellion at the feet of Jesus; and apparently died in the faith of the gospel."

Such instances as the preceding have been numerous. Within the circle of our own acquaintance, (which is somewhat extended), we could mention quite a number. One of them took place nearly twenty years ago, where the husband was a confirmed Deist, and had consented with much reluctance to indulge his beloved companion in the desired privilege.

But another question has been lately started on the subject of prayer. Could our readers believe it? It is nothing less than—"Whether a son should ever be permitted to pray in the presence of his father?" What a question! Can it be, that any faithful "overseer of God's heritage" should raise such a question as this?

Another County Resolve.—The Westchester County Bible Society, at their late meeting—resolved, in humble reliance on Divine assistance, to endeavour, in co-operation with the several associations in the county, that within one year, "every destitute family within the county be supplied with a bible."

Newton Theological Seminary.—This seminary (for the Baptists) held its anniversary on the 13th ult. The course of study embraces three years.

The Missionary Enterprise.—Mr. Wayland's sermon, bearing this title, has lately passed to its seventh edition.

Morals in Berkshire co. (Mass.)—At the recent term of the judicial court held at Lenox, the grand jury were "discharged without finding a single bill of indictment." If there had recently been a great revival of universalism there, such an event would not have occurred.

A new Poem by Montgomery.—A small poem, by James Montgomery, entitled "The Pelican Islands," has recently made its appearance in London, and is highly spoken of.

We cheerfully give place to the following, with the presentation of one single remark. The species of sectarianism alluded to, is only one among the many, that have proved injurious in times of revival. Prayer, however, "effectual, fervent prayer," may be considered in some respects as a universal remedy.

For the Western Recorder.

AN EFFECTUAL REMEDY FOR THE MISCHIEFS OF SECTARIANISM DURING REVIVALS.

Complaints are often heard of the disastrous effects of party spirit on revivals of religion.—While the enquiry is heard on every hand—"What shall we do to be saved?" some professing ministers and Christians seem to be more solicitous to make a proselyte than a saint. With this object before them, no effort is spared to direct general attention to doctrines. The perishing sinner, instead of being pointed to the cross, is pointed, too often, to the signal of some party. The result is, that his solicitude declines; the Spirit of God is resisted and repelled; the general seriousness disappears; and the revival expires, under the treacherous inhumanity of professed friends.

But an incident which transpired during the present year, has satisfied me that this evil may be remedied. A certain preacher, whom report charges with intermeddling quite too much in times of revival, visited a place where there was then a powerful outpouring of the Holy Spirit. His place of residence was about fifty miles from the scene of the revival. In the town I refer to, a large number of persons had indulged a hope. I do not know that he had ever visited the place before. Certainly, he had never for many years preached there. Only a very few persons of his denomination resided in town. But he seems to have deemed it important to increase that number. He accordingly proceeds to offer his services; although, to be sure, there were several ministers, of different orders, harmoniously engaged in the work.—Notice was accordingly given, that the said preacher was to officiate on a certain day. He had, in order to give his visit more effect, provided himself, FROM A NEIGHBOURING TOWN, with a candidate for baptism.

The design was too ill concealed not be detected. Christians seemed to feel as if a fatal blow was aimed at the revival. Their hearts were filled with concern. They betook themselves to the only sure deliverer, Israel's God. I presume that on no day was there more "strong crying," than on the one when the sermon was to be preached. I have never, in my life, known a more manifest answer to prayer. Public attention was scarcely directed at all to the scene, which was evidently designed to produce *great effect*. Very few attended. Another sermon was announced the following week. The preacher, I am informed, came, but found no hearers. The sermon was dispensed with; the whole project seemed to be strangely defeated. Yet it was no mystery to those who had prayed and wept, day and night, before God, that he would not suffer the introduction of a sectarian spirit to mar the glory of his own work.

Other attempts were subsequently made, in other districts of the town, to obtain an influence. But there had been too much praying. Oh, it was a goodly sight, to see Christians of different denominations thus uniting their supplications, against what they deemed a common foe.

I felt it my duty to state this fact to the christian world, to show them that there was a way to guard against an evil so common and so destructive. A LOVER OF REVIVALS.

For the Western Recorder.

MR. HASTINGS—If you will insert the following query in your paper, some one's eye may light on it, who will have the goodness to answer it, and very much oblige more than one honest ENQUIRER.

QUERY—If a number of females are assembled in a private house for prayer, how many males must enter the room, to constitute the assemblage a "*church*," in the sense the word is used, 1 Cor. xiv. 34 & 35; and if the entrance of one is sufficient, may he not be an unconverted person?

The *CHRISTIAN ALMANACK*, prepared particularly for the western district of this state. In addition to the valuable information furnished for this work by the American Tract Society, this edition contains a summary which will be specially interesting to this section of country—besides having its calendar pages adapted to this meridian. It is printed at the press of the Western Sunday School Union, and the profits of printing, should there be any, will go into the funds of that institution. On every thousand copies sold, $2 50 will be paid, as a premium, to the American Tract Society. All the remaining profits will be devoted to the Western Education Society.

The Almanack will be sold at the office of the Western Sunday School Union, Utica, at $35 per 1000; $4 50 per 100; and 6 1-4 cents single. The work is executed in a style similar to the edition which is published in New-York.

In consequence of the sickness of Mr. Wilson, this work has been delayed several weeks longer than was expected. Every effort will be made to furnish a supply for agents and others, as soon as possible. The friends of the benevolent institutions above named, will take, we trust, a special interest in promoting the circulation of this work.—*Com.*

The editor of this paper acknowledges the receipt of $4.30, from Turin, being a collection made for the American Colonization Society.

Political.

NEW-YORK LEGISLATURE.

The Legislature, with scarcely a quorum in either house, are still engaged on the *first* division of the revised statutes; and from present appearances, ere they complete the two divisions before them, they will be compelled to give place to their successors.

The past week was principally spent in the further consideration of the election and militia laws. An attempt was made so to amend the election law, that all the state and county officers should be voted for on a single ballot; but it failed, and the old mode of several ballot boxes is to be continued. An attempt was also made to reduce the militia fines on quakers and other delinquents; but this also failed, and the fines remain as heretofore.

FOREIGN.

London papers to the 1st of September were received at New-York on Tuesday last.

The appointment of the Duke of Wellington, as commander in chief of the army, is officially announced; but his grace does not take a seat in the cabinet.

The Sun says—"The eight ships composing the experimental squadron at Portsmouth, have been ordered to prepare for foreign service with all possible expedition."

It was currently reported, both in Paris and London, that General Gourgand is about to put himself in communication with Sir Walter Scott, as to the mention made of him in the Life of Napoleon. Indeed, it was said in Paris, that he had set out for England for that purpose.

Dr. O'Meara controverts, in a letter in a London morning paper, a vast number of the facts and statements of Sir Walter Scott's life of Napoleon, relative to the treatment of the latter at St. Helena.

Spain.—The insurgents in Catalonia were constantly gaining strength. It is said, under date of Madrid, Aug. 17:—"Accounts received yesterday from Catalonia, state that the government of the Carlistes has established its seat at Vich, whence it issues its orders to all Catalonia, causing itself to be obeyed in the villages and towns of the second rank, with a promptness much superior to that which has hitherto attended the execution of the orders of the legitimate authority. Hitherto this government has appointed only civil functionaries, but the last accounts state that it has appointed many colonels and inferior officers."

Greece.—It is stated, under the date of Corfu, 6th August, that the Greeks had gained a decisive victory over the Egyptians in the Peloponessus, in the vicinity of Voslitza, and had forced Ibrahim to retire, after three vain attempts to force his way out of the peninsula. A letter from Zante, of the 2d August, also announces that Lord Cochrane had gained a fresh advantage at sea. After alarming the city of Alexandria, and the Pacha of Egypt, by his appearance before that place, his lordship had returned to Poros, where it was expected that he would lay up his vessels, according to the practice of the Greek naval commanders. He remained, however, on the watch, and finding that a Turkish frigate of 36 guns, and a schooner, were passing the island on their way to Patras, he suddenly rushed upon them, and after a brief engagement, compelled them to surrender, and brought them back in triumph. The intelligence from Constantinople in these papers comes down to the 3d of August; at which time, tho' the treaty concluded by England, France and Russia, was a matter of notoriety, yet the *ultimatum* of those powers had not yet been transmitted to the Porte, who had therefore little less than a month to re-consider its former determination, and to adopt one more consistent with the views of the European monarchs, and the real interests of the Ottoman empire.

The greatest activity prevailed, it is stated in letters from St. Petersburgh, in the war and foreign departments in that capital. The Emperor was much displeased at the delay and tergiversation on the part of the Porte, and was resolved to put an end to the war in Greece. A new declaration, respecting the negociation of Constantinople, would shortly be addressed to the other great powers of Europe.

In Syria the ravages of the plague have been frightful. In Aleppo and Damascus, the inhabitants died to the number of a thousand a day. The city of Tokat, in the province of Sicoas, in Asia Minor, (celebrated for the rich copper mines in its vicinity), has been nearly destroyed by an earthquake, which also did great damage in the adjacent country.

DOMESTIC.

Distance between New-York & Albany.—Mr. H. L. Barnum, who was recently employed by the postmaster-general to survey the mail route between the post-offices of the cities of New-York and Albany, has completed the admeasurement. He makes the distance 160 3-8 miles. For several years, the distance between these places has been computed at less than 150 miles, and the postage on letters has been charged accordingly. The postage will now be increased from 12 1-2 to 18 3-4 cents, and will add largely to the tax upon the correspondence between the two cities.

Conviction under the Steam-Boat Act.—Capt. Moore, of the steam-boat Olive-Branch, was convicted last week, in Columbia county, under the act to regulate the landing of passengers from on board steam boats, and fined $250. The prosecutor was the son of the late William Dickie, Esq. who lost his life, in landing from the Olive-Branch last fall.

Warren, the quack doctor, who lately administered arsenic to two persons in Albany, as medicine, and which caused the death of one of them, has been arrested and committed to prison in that city.

Circuit Court.—The circuit court commenced its session in this village on Monday the 1st inst. Judge Williams presiding. The amount of business to be disposed of is greater than usual, eighty-six causes being on the calendar. On Wednesday last, an indictment for forgery was tried. The person charged with the offence was a Mr. Hubbard, of Sangerfield, a farmer, who until this period, we believe, has sustained a fair reputation among his neighbours. The instrument alleged to be forged was a promissory note for $100. The evidence was very pointed and clear, and the jury, after a short recess, returned with a verdict of guilty.—*Sent. & Gaz.*

William Morgan.—The long expected report of the Lewiston committee, has at length been published in a pamphlet form, entitled "A narrative of the facts and circumstances relating to the kidnapping and presumed murder of William Morgan, and of the attempt to carry off David C. Miller, and to burn or destroy the printing-office of the latter, for the purpose of preventing the printing and publishing of a book entitled "Illustrations of Masonry"—Prepared under the direction of the several committees appointed at meetings of the citizens of the counties of Genesee, Livingston, Ontario, Monroe, and Niagara; with an appendix, containing most of the depositions and other documents to substantiate the statements made, and disclosing many particulars of transactions, not included in the narrative."

The narrative occupies 36 pages, and is signed by the persons who composed the Lewiston convention, viz:—

Genesee—T. F. Talbot, Trumbull Cary, Timothy Fitch, James P. Smith, Lyman D. Prindle, Eleazer Southworth, William Keyes, Jonathan Lay, William Davis, Hinman Holden. *Rochester*—Josiah Bissell, Jun. F. F. Backus, Heman Norton, Frederick Whittlesey, Thurlow Weed, Samuel Works. *Victor*—Samuel Rawson, Elijah Sedgwick, Samuel Ewing, Nathan Jenks, James M. Wheeler, Thos. Wright, John Sargent. *Chili*—Isaac Lacy, William Pixley, Benjamin Bowen, Sam'l Lacy. *Wheatland*—John Garbut, Truman Edson, Clark Hall. *Bloomfield*—Ralph Wilcox, Heman Chapin, Baui Bradley, Josiah Porter, Orson Benjamin, Jonathan Buel. *Lewiston*—Bates Cook, Jonathan Philips.

The appendix contains 35 pages, and consists of affidavits & other documents. Among the reasons assigned by the committee for the delay of the publication of this account, are, the time required to collect the facts relating to transactions, which extended over a distance of 170 miles, and the opposition they have encountered from those implicated & their numerous friends. They add, that "good faith, and a due regard to the course of public justice, requires them, even now, to withhold many facts and circumstances, until legal investigations are instituted and finished.—*Canandaigua Repos.*

Gov. Clinton has removed Eli Bruce, sheriff of the county of Niagara, from office. The cause alledged for the removal is, the violation of his duty as a good citizen and officer, in having had an agency in the abduction of Wm. Morgan.

Election in Lower-Canada.—The result of the late election for members to the provincial parliament, is a complete triumph of the *Canadian* over the *British* party. Of the fifty members, forty-six are opposed to the executive administration of the province, or to that interpretation of the constitutional powers of the assembly, which caused the late dissolution of the provincial parliament by the Governor. The number of members who support the administration, which in the last assembly was nine, is reduced to four. Of the members, forty-two are Roman Catholics, five Episcopalians, and two of the church of Scotland. The population of Lower-Canada is about 60,000, of whom nine-tenths are Catholics. It is said that there are several of the members who cannot write their names.

Disastrous Accident.—On Sunday evening, the 30th ult. as the stage running between the villages of Cherry Valley and Cooperstown was descending a hill, one of the pole-straps gave way, by means of which the horses became unmanageable and the stage was overturned. The Cherry-Valley Gazette states, that the passengers consisted of eight. Judge Woods and lady, with his grandchild, (a son of the Hon. S. Nelson), Hon. S. Ellsworth, Wm. Nichols, Esq. Mrs. Root and Mr. Elmore, of that place, and another gentleman, whose name is unknown, were all seriously injured; Mr. Elmore it is feared fatally so, as it is understood that his skull is fractured. The driver, a Mr. Brewster, was also considerably hurt. No blame is imputed to him; and he is said to have conducted with great prudence; otherwise the probability is, that all would have been instantly killed, as the precipice on the side of the road is dreadful.

Competency of a Witness.—At the September term of the superior court, held at Hartford, Conn. week before last, Judge Daggett presiding—After a witness had sworn and testified, on the part of the plaintiff, he was objected to by the defendant, on the ground that he denied the existence of the Supreme Being, and also a future state of rewards and punishment, and he offered to prove the fact. The plaintiff resisted the objection, on the ground that it came *too late*. But the court sustained the objection; and the disbelief of the witness having been established, the judge informed the jury that they must lay aside the testimony of the witness in the case; for though he would not rule out the evidence of a witness for holding religious sentiments different from the mass of the community, much less for holding different religious sentiments from his own, he could not sit and hear a witness professing to testify under the sanction of an appeal to the Searcher of Hearts, when the very existence of such a being was denied by the witness.

Lands sold for Quit-Rents.—The Comptroller has given notice, that the time for the redemption of lands sold for quit-rents will expire on the 29th of March next; and that lists of all such lands as were not redeemed on the 20th September ult. had been transmitted to each county-clerk and treasurer, to the clerk of each board of supervisors, and also to each town clerk, for the inspection of all concerned.

Another atrocious Murder.—Capt. Jas. Burton lately murdered his wife, and afterwards himself, in Oldham county, Kentucky. It is stated, that on the day of the tragedy in question, Mrs. Burton wished to go to a methodist meeting in the neighbourhood, when Burton forbade it, drew a knife, and threatened to destroy her. She retreated up stairs, and he pursued; when, as an only resource, she jumped from a window, but most unfortunately broke a leg, and was unable further to retreat. The ruffian then came down stairs and carried her into the house, placed her upon a bed, and tied his pocket handkerchief around the fractured leg. She begged him to go for a physician, declaring that if he did, she would not tell that he had been the cause of her misfortune. He refused—took his rifle, and deliberately shot her through the head just above the right eye. He then reloaded his gun, tied the trigger to the latch of the door, and fired, with a view of killing himself; but in this he failed. He took a drink of grog, loaded his gun again, sat down on the side of the bed where his bleeding wife was gasping her last, placed his gun between his legs, and holding the muzzle a little above his left eye, he fired it off by placing one of his toes upon the trigger. All this was done in the presence of several children, the eldest of whom is 10 or 11 years old, and the daughter of this unfortunate man and woman.

Grand Jurors.—By a law of this state, passed on the 16th April last, it is made the duty of the supervisors, at their anual meetings, to select their grand jurors for their respective counties, and in so doing, shall prepare a list, to contain not less than double, nor more than four times as many names, as are required by law for the courts held during the year; and to consist of "men of approved integrity, of fair characters, of sound judgments, and well informed;" from which list the county clerk is to draw twenty-four names, in like manner, as in the case of petit jurors.

Red Jacket.—This celebrated chief, of the Seneca tribe, has been deposed by a partial council of his people. He was accused, in the charges preferred against him, of intemperance, disloyalty to the nation, and several other things, by which the love and protection of the Great Spirit had been averted. Red Jacket, it is said, will appeal from the decision, to the chiefs and warriors of the Six Nations, in full council.

About thirty soldiers, belonging to a militia company in Boston, while on parade, were made sick, by eating of some poisoned cheese sold on the ground. Persons guilty of putting unwholesome ingredients into articles of food, ought to be made to feel the severity of the law.

ORDINATION.

Rev. *John Garritson*, on the 27th ult. was ordained and installed pastor, in the Reformed Dutch church in Middleburgh, by the classis of Schoharie. Rev. J. F. Schermerhorn made the first prayer, and preached the sermon, from 2d epistle to Timothy, iv, 2—*Preach the word.* Rev. Mr. Paige presided, put the constitutional question, and offered up the consecrating prayer. Rev. D. Weidman gave the charge and the right hand of fellowship. Rev. Mr. Evens addressed the congregation. Rev. S. Ostrander made the concluding prayer. The whole was done in a solemn and impressive manner, in the presence of a numerous congregation.—*Albany D. Advertiser.*

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. M. from the 1st of September to the 5th October, 1827.

Utica—Mon. con. $37.64: Do. an elegant gold breast-pin: Gentlemen's association in aid of the A. B. C. F. M. by J. Bradish, treas'r, $40.75: Mrs. J. Barton, a bundle of clothing,	$78 39
Pompey—2d Pres. Society mon. con.	4 56
Clinton—Society for the Ed. of Heathen Children, for the benefit of A. Backus & Isabella Graham, by Miss N. Royce, treas'r,	20 00
Onondaga—Female Miss. Soc. $11.47; and a box of clothing not estimated, by Mrs. M. Herrington, treas'r,	11 47
Waterville—Mon. concert, by Rev. Mr. Hopkins,	3 00
Hartwick & Fly-Creek—Benev. Society, by A. North, treas'r,	10 00
Bridgewater—Female Benev. Soc. $12: Mon. con. $19.44, by Rev. A. Miller,	31 44
Champion—Fem. Miss. Society, coll. at mon. con. by A. Lathrop,	6 00
Painesville, Geauga co. Ohio—Monthly con. by Rev. O. Lyman,	6 00
Verona—A donation, from Mr. Gilbert Brush, dec'd, by Rev. Mr. Brainard,	3 00
Trenton—Dea. C. Seymour, a bundle of clothing: Mr. H. House, clothing and socks, for Mackinaw mission: Gerrit's neighbourhood, mon. con. $2.07, by T. Currey,	2 07
Butternuts—Fem. Miss. Society, by Rev. Mr. Bogue,	11 38
Mexico—Char. Society, $1: Mon. con. $6.81, by Rev. Mr. Dixon,	7 81
Martinsburgh—Female Miss. Society, a box of clothing, estimated at $24.40, by Mrs. Almira Hough, treasurer: A blanket, by Mrs. Ruth Wilcox, estimated at $4.	
New-Haven—Mon. concert, by Rev. W. Williams,	4 25
West-Leyden—Mrs. Lydia Dewey, $1, 4s. for the Palestine mission,	1 06
Received one barrel, (supposed to contain clothing), directed to Mr. Daniel H. Austin, of the Harmony mission, Missouri.	
Amount of money,	$200 29

ABIJAH THOMAS, *Agent.*

MARRIED,

In Verona, on the 25th ult. by Rev. Mr. Brainerd, Mr. *Lucius Marshall*, of Vernon, to Miss *Helen Dodge*, of Verona.

At Salina, on the 2d inst. by Rev. Dr. Perine, Rev. *George R. Rudd*, to Miss *Frances Beardslee*, of Salina.

In New-York, Rev. *Orin Clark*, D. D. rector of Trinity church, Geneva, to Miss *Sarah L. Macomb*, of New-York.

Western Education Society.

The Directors of this Society are hereby notified, that a meeting of the Board is to be holden on Wednesday the 17th inst. at the boarding-house in Clinton, at 10 o'clock, A. M. A general attendance is requested.

October 9, 1827.

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.

October 9, 1827. 41

Hudson & Erie Line.

THE Subscribers inform their Friends and the Public, that the above Line is in full operation, running daily on the Erie canal, between Troy and Buffalo, with good accommodations for Freight or Passengers—

Resting on the Sabbath,

and by short routes and frequent changes of horses, performing the trip with as much expedition as any other line now on the canal.

Property will be received or delivered by the following persons, unless it is specially consigned:—
Hart, Herrick & Co. *New-York.*
Douglass & Dunn, *Albany.*
Allen & Chapin, *Troy & Rochester.*
James Platt & Co. *Utica.*
Curtiss & Root, *Buffalo.*

ALLEN & CHAPIN.

☞ Patrons of the *Hudson & Erie Line* will please be particular in the direction of their goods, to prevent mistakes. *Oct.* 1, 1827.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, *Genesee-Street,*

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns. An addition to their former stock of CARPETINGS, of the latest and most approved patterns, which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Scott's Life of Napoleon.

A NEW supply of the Life of Napoleon Bonaparte, with a preliminary view of the French Revolution, by the author of Waverley, &c. just received and for sale by HASTINGS & TRACY. *Sept.* 10, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following beautiful lines should of course be applied only to those who entertain the well-founded hope of the Christian. No others are properly allowed to use the word "Father," in the language of spiritual adoption:—

SONG OF CONSOLATION.

FROM THE GERMAN OF MAHLMAN.

By the Author of "Stray Leaves," &c.

Why weepest thou?
A few hours past of sorrow—
Will come a glad to-morrow,
And rapture fill thy sparkling eye;
Thy spirit, now enchain'd,
Will seek, in vain detain'd,
Thy Father and thy native sky:
O then, why weepest thou!

The gracious God,
Unnumber'd spheres sustaining,
Looks down on our complaining
And fleeting being with a sigh.
He'll still thy bosom's anguish;
He will not let thee languish—
Will smooth thy pillow when thou die—
The good and gracious God!

Then fear thou not!
See yonder glorious dwelling,
The starry heavens—telling—
Thy Father's house how great and fair:
O there, O there he'll meet thee,
With open bosom greet thee,
And chase thy bosom's sad despair:
O therefore fear thou not!

CHURCH MUSIC.—*No. VI.*

"Let all the people praise him."

Thus far, we have seen church music receiving its due importance among the worshippers of the most high God. Saints, under the new as well as the old dispensation, poured forth their hearts no less directly and fervently in singing than in prayer. In some instances, the former office seems to have been more highly devotional than that of the latter.

In proceeding downwards from the christian era, there is little in relation to the art to attract our attention, during the first three centuries. The early fathers give us to understand, that music was cultivated and esteemed in their day for its devotional effects; and tell us, that heathen were often drawn into their assemblies, by the excellence of the music, and sometimes converted during their attendance upon the worship. They tell us, in substance, that they took the art of music as they had found it; that they retained some fragments of the very melody which the apostles had used; that they sometimes sung hymns in large companies for hours together, and frequently in the night time; that after assembling for that purpose, they usually divided the company into two bands, placing each under the direction of a skilful leader—sometimes one band singing, "sometimes the other, and sometimes both singing together." This took place before the first building of houses of worship, and while yet the spirit of persecution was raging. The Greek and Roman music, during that period, was highly chantant and expressive, like refined enunciation or impassioned eloquence; and such, of course, must have been the music in the time of the early fathers.

The Ambrosian chant, about which so much has been said, seems to have been a collection of those melodies and fragments of melodies, which had been used by the early Christians, so arranged to a collection of hymns or services, as to be used regularly in the public assemblies, after the churches had their established places of worship. The Gregorian chant seems to have been little else than a correction of the Ambrosian, made about one hundred and fifty years after the first introduction of the latter. These chants differed little from the plain, popular melodies which had preceded them; except in their arrangement and adaptation, which was doubtless made in strict reference to devotional results.

All this while, the music consisted only of one part, sung in unisons, octaves and double octaves, by two distinct bands of singers, with little or no innovation or improvement upon the current music of the times, and agreeably to the direction of the Psalmist of Israel. The singers were of both sexes, and of all ages, from the child to the grey-headed in years. During the same period, also, the music of the sanctuary was strictly under the direction of the church, continually subject to christian influence, and carefully performed in a reverend, devout and expressive manner, agreeably to the taste and conception of the times. It was very simple in every respect, and corresponded so exactly with the measure and rhythm of the words, as to have a close resemblance to simultaneous speaking or harmonious acclamation.

The first three centuries of primitive christianity, then, form no exception to the previous history of devotional music. People of all ranks and ages paid attention to the art, respected it, and literally poured forth their souls in a minstrelsy which was sacred and holy, and which yet was not deformed by the misapplying touches of busy art, or profaned by the accumulation of irrelevant associations.

How different is the church music of our own times! A sort of public exhibition, a kind of preface to the worship, an interlude in the exercises—a little relief to the fatigue of an hour's cold formality in the temple of the living Jehovah! And as to its attractiveness, the more refined *heathen* of our own times are generally disgusted with it, if not driven away from our assemblies, by its unmeaning rhapsody or its tumultuous jargon.

Miscellaneous.

From Blackwood's Magazine.

POMPEII.

All the world knows the story of Pompeii; that it was a little Greek town of tolerable commerce in its early day; that the sea, which once washed its walls, subsequently left it in the midst of one of those delicious plains made by nature for the dissolution of all industry in the Italian dweller, and for the common places of poetry, in all the northern abuses of the pen; that it was ravaged by the barbarian, who in turn was called a conqueror on the Italian soil, and was successively the pillager of the Carthagenians and Romans, until at last the Austrian age saw its little circuit quieted in the centre of a colony, and man finding nothing more to rob, attempted to rob no more.

When man had ceased his molestation, nature commenced hers, and this unfortunate little city was, by a curious fate, at once to be extinguished and preserved, to perish from the face of the Roman empire, and to live when Rome was a nest of monks and mummers, and her empire torn into fragments, for Turk, Russian, Austrian, Prussian, and the whole host of barbarian names that were once as the dust of her feet. In the year of the christian era, 63, an earthquake showed the city on what tenure the lease was held. Whole streets were thrown down, and the evidences of a hasty repair are still to be detected.

From this period, occasional warnings were given in slight shocks, until in the year 79, Vesuvius poured out all his accumulation of terrors at once; and on the clearing away of the cloud of fire and ashes which covered Campania for four days, Pompeii, with all its multitude, was gone. The Romans seem to have been as fond of villas as if every one of them had made fortunes in Cheapside, and the whole southern coast was covered with the summer palaces of those lords of the world. Vesuvius is now a formidable foundation for a house, whose inhabitants may not wish to sink into a furnace ten thousand fathoms deep; but it was then asleep, and had never flung up spark or stone from time immemorial.

To those who look upon it now in its terror—grim, blasted, and lifting up its sooty forehead among the piles of perpetual smoke, that are to be enlightened only by its bursts of fire, no force of fancy may picture what it was when the Roman built his pavilions on its side. A pyramid of three thousand feet high, painted over with gardens, forest, vineyard and orchard, ripening under the southern sun, zooned with colonnades and turrets, and golden roofs, and marble porticoes; with an eternal azure of the Campanian sky for its canopy, and the Mediterranean at its feet, glittering in the colours of sunshine, noon and evening, like an infinite Turkey carpet let down from the steps of a throne; all this was turned into cinders, lava and hot water, on (if we trust to chronology) the first day of November, A. D. 79, in the first year of the emperor Titus. The whole story is told in the younger Pliny's letters. The continent, throughout its whole southern range, probably felt this vigorous awakening. Rome was covered with the ashes of which northern Africa, Egypt and Asia-Minor had their share. The sun was turned into blood and darkness, and the people thought that the destruction of the world was come.

At the close of the eruption, Vesuvius stood forth the naked giant that he is at this hour. The palaces and the gardens were all dust and air. The sky was stained with the cloud which still sits like a crown of wrath upon his brow. The plain at his foot, where Herculaneum and Pompeii spread their circuses and temples, was covered with sand, charcoal and smoke; and the whole was left for a mighty moral against the danger of trusting to the sleep of a volcano.

All was then at an end with the cities below. The population were burnt, and had no more need of houses. The Roman nobles kept aloof. The winds and rain, robbers and the *molaria*, were the sole tenants of the land; and in this way rolled fifteen hundred years over the Vesuvian cities. But their time was to come; and their beds were to be perforated by French and Neapolitan pick-axes, and to be visited by English feet, and sketched, and written about, and lithographed, till all the world wished they had never been disturbed. The first discoveries were accidental, for no Neapolitan ever stuck spade into the ground that he could not help, nor harboured a voluntary idea but of intrigue or the gaming table. The spade struck upon a key, which, of course, belonged to a door; the door had an inscription; and the manes of buried cities were brought to light, to the boundless perplexity of the learned, the merciless curiosity of the travellers of the 17th century, and all others to come, and the thankless, reckless and ridiculous profit of the whole race of guides, cicerones, abbes, and antiquarians.

But Italian vigour is of all things the most easily exhausted, where it has not the lash or the bribe to feed its waste; and the cities slumbered for 20 years more, till in 1711, a duke who was digging for marbles to burn into mortar, found a *Hercules*, a whole heap of fractured beauties, a row of Greek columns, and a little temple. Again the cities slumbered, till, in 1738, a king of Naples commenced digging, and streets, temples, theatres, opened to the sun, to be at rest no more.

So few details of the original catastrophe are to be found in historians, that we can scarcely estimate the actual human suffering, which is, after all, almost the only thing to be considered as a misfortune. It is probable that the population of, at least, Pompeii, had time to make their escape. A pedlar's pack would contain all the valuables left at Pompeii; and the people, who had time thus to clear their premises, must have been singularly fond of hazard if they remained lingering within the reach of the eruption. But some melancholy evidences remain that all were not so successful.

THE EXAMPLE OF NEW-JERSEY FOLLOWED!

Not by New-York! No, not by New-York! but by Pennsylvania! We rejoice that it is so. Let the rebuke be felt by every portion of our state, which has not already resolved to supply its destitute population. The information is thus announced in the last Philadelphian:—

"Among the illustrious displays of what God is accomplishing in our day, we have the heart-cheering intelligence to announce, that at a meeting of the Managers of the Philadelphia Bible Society, on the 17th inst. a unanimous vote and pledge were given, that to the utmost extent of their abilities, and in the shortest possible time, every destitute family in Pennsylvania should be furnished with a bible."

The population of Pennsylvania, in 1820, was 1,049,398: Of New-Jersey, 277,575: Of the counties in New-York, concerning which it has been resolved that every family shall be supplied with a bible, 372,391 in 1825. Total, 1,699,364; or more than *one-sixth* of the whole population of the United States. "Behold how great a matter a little fire kindleth." Two years ago, one small county in the western part of this state resolved to supply every family within its limits with the word of God. Now, the same resolution has been applied to seventeen hundred thousand souls; and in two years more, it would not be very strange if the bible should find its way into every destitute family in the U. States!—*N. Y. Obs.*

THE GOOD WORK GOES ON.

We gave in our last, a list of seven counties in the state of New-York, containing an aggregate of 275,716 inhabitants, in which it had been resolved by their respective bible societies, that every family should be supplied with the word of God. We now have the pleasure of adding Columbia county, with a population of 36,770, and Long-Island, with a population of 58,705; making a total of 11 counties, and 372,391 inhabitants; or nearly one quarter of the whole population of the state. The resolution of the Columbia Bible Society has been received: That with which Long-Island is to be supplied, was formed, we are told, by the Bible Society of Brooklyn, within the past week. We trust no bible society in the state, and least of all the New-York Bible Society, will feel that it has done its duty, till it has formed and fulfilled, in respect to the population within its limits, the resolution so nobly adopted by the societies above mentioned.—*ib.*

BIBLES IN FOREIGN LANGUAGES.

Mr. Henry White, an agent of the American Bible Society, has conceived the project of raising *One Hundred Thousand Dollars*, before the close of 1828, for the express purpose, under the direction of that institution, of publishing and distributing the holy scriptures in the *Spanish and other foreign languages*. In this great work he has already made some progress. Three individuals at least have put down their names for $1000 each, on condition that the amount is raised within the time specified; and several others have given encouragement that they will do the same. The Board of Managers of the American Bible Society, at their last meeting, passed a resolution cordially approving of the object and efforts of Mr. White; in which, we are sure, the whole christian community will concur.—*ib.*

FAITH AND GOOD WORKS.

A gentleman relates, that he once received a curious illustration on this important subject, from a person with whom he happened to enter into conversation, while riding along the sea-shore: "Sir," said the stranger, "my opinion of the matter is this: let us suppose that I am in a boat in that bay, with two oars, one of which I call *faith*, and the other *good works*. Now I want to proceed to that town at the head of the bay. If I put out the oar of *faith*, and pull with it, I should only pull the boat round without advancing an inch. If I lay in *faith*, and put out the oar *good works*, I shall just pull myself round and round only in an opposite direction; but if I pull both oars, *faith* and *good works*, and give the boat's head a proper direction, then I shall be certain of arriving at the wished-for haven."

THE BLACK TRUMPETER.

On one occasion, during Whitefield's residence in America, a black trumpeter, belonging to an English regiment, resolved to interrupt the good man while delivering an expected discourse in the open air. At the hour appointed for the sermon, he repaired to the field where it was to be preached, carrying his trumpet with him, on purpose to blow it with all his might about the middle of the sermon. He took his stand in front of the minister, and at no great distance. The concourse that attended became very great, and those who were towards the extremity of the crowd pressed forward in order to hear more distinctly, and caused such a squeeze at the place where the trumpeter stood, that he found it impossible to raise up his arm which held the trumpet, at the time he intended to blow it. He attempted to extricate himself from the crowd, but found this equally impossible, so that he was kept within hearing of the gospel as securely as if he had been chained to the spot. In a short time his attention was arrested, and he became so powerfully affected by what the preacher presented to his mind, that he was seized with an agony of despair, and was carried to a house in the neighbourhood. When the service was over, he was visited by Mr. Whitefield, who tendered some seasonable counsel; and the poor trumpeter, from that time, became an altered character.

Chirac, the celebrated physician, when on his death-bed, felt his own pulse, imagining that he was on a visit to one of his patients, and cried out, "I have been called too late; the patient has been bled, and he ought to have been purged; he is a dead man;" and a few minutes after he expired.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 31f

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

Draper's & Tailor's Notice.

THIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester, D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts, county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling-House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon-house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c. is taken to Albany, in boats, for 6 1-4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

New Goods again.

Z. H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected. it requires moree care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants. Governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,

Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane-st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica*. *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.